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*National Congress of Mothers and Parent Teacher  
Association, Denver, June 10-15, 1910*

Vol. IV

FEBRUARY, 1910

No. 6

# CHILD-WELFARE MAGAZINE

ORGAN OF THE

## National Congress of Mothers

### CONTENTS

**The President's Desk.**

**Home Discipline.** James L. Hughes.

**National Congress of Mothers at Denver.**

**Prevention of School Fatigue.** Helen C. Putnam.

**Over the Brow of the Hill.**

**The Christmas Toy.**

**The Boarding School and the Boy of Twelve.**

Horace Holden.

**The College Home Life.**

**Unfolding the Child Soul.**

**Book Reviews.**

**State News.**

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Solario (Andrea).  
*The Virgin with the Green Cushion.*

# CHILD-WELFARE MAGAZINE

ORGAN OF THE  
NATIONAL CONGRESS OF MOTHERS

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Vol. IV

FEBRUARY, 1910

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## The President's Desk

GOOD

CITIZENSHIP.

The retirement of Gifford Pinchot from the forestry service of the United States is a public loss. His life stands out as a conspicuous example of the highest type of citizenship.

Graduating at Yale University, he went abroad to study forestry with the definite purpose of devoting his life to his country's service in a field whose importance was then little appreciated. He inherited large wealth.

Instead of entering a life of idle pursuit of pleasure he realized that there was work for him to do, and that, being free from the necessity of bread-winning, he had the opportunity to work for human welfare in its highest sense.

A man of deep spirituality, high and noble purpose, without personal ambition other than to serve well his country and his fellow-men, he more than any other man has created in this country the idea of conservation of natural resources, not for the benefit of the few, but for the good of every citizen.

Single-hearted, honest and untiring, for thirteen years his life has been given to the common good, to the protection of the interests of the plain people.

Without reproach, without personal gain, he is retired from the forestry service, only to be accorded in greater degree than before the confidence and admiration of the people he has served so long and well.

Gifford Pinchot's work for American citizens is not ended. He knows as few do the effort of a different type of citizen to seize for personal gain the great resources which belong to the people.

Gifford Pinchot, the private citizen, stands higher to-day in the estimation of all who value character rightly, because he was willing to forfeit his office rather than remain silent while wrong was done.

The lesson of such lives is one that interests parents. Citizenship of that type is not an accident. It had its inception in childhood. A good mother and father undoubtedly had a share in shaping the ideals of his life, in building the foundations on which the after-life depends. Every mother has the opportunity to point the lesson, to hold up to her sons that ideal of citizenship which serves best his fellow-men. Too many seek place and power only for personal glory and gain, forgetting the lesson of the world's greatest Teacher, "Let him who would be greatest be servant of all."

The higher one's place in life the greater the obligation and the privilege to serve well his fellow-men.

February 17th, 1897, was the day on which the first  
FOUNDER'S National Congress of Mothers convened in Washington.  
DAY. It has been made Founder's Day, and every Mothers' Circle  
or Parents' Association is asked to consider the national  
organization of mothers, either on that day or on whatever day in February  
their meeting is held.

The subject of the work of the national, and its needs in order to carry it out, should be discussed. It will be strong and able to do its work just as far as the individual parent or the individual circle appreciates the strength that comes from being part of a national movement.

Many people are now interested in child-welfare and are giving attention to the outward needs of children.

The very heart of the whole question is in the organized united effort of fathers and mothers to study childhood and to fit themselves to be the highest type of parents.

It is to accomplish this that the Congress exists. The field is not covered in any other organization. If you can do no more than to be a member, give it your moral support in that way.

If you can get one other mother interested, or if you can get a group of mothers to form a circle for study, do that. Write to your friends in other places. Many circles have been organized through correspondence.

The National Board of Managers recommend that on the celebration of Founder's Day a silver offering be taken for the national work and sent to the National Treasurer.

A Southern woman writes as follows: "I do not  
CHILD LABOR believe in child labor, but where the necessity of such  
IN THE SOUTH. labor occurs there are infinitely worse occupations than  
working in a modern cotton mill.

"I have lived in or about our mill towns since childhood, and know there has been a tremendous revolution going on among the mill people of South Carolina. We have a good labor law, two inspectors having been appointed last January. They have been most rigid in weeding out children under age;



yet most of the children sent out of the mills were working under a Magistrate's certificate.

"Every mill in South Carolina either furnished a complete graded school for the use of the children, or else, if they are within a corporate town limit, they furnish a school building fully equipped for the first three grades. The older children attend town schools, which run for nine months.

"Where the mill is in the country and is a town by itself, though they pay a tremendous school tax, owing to our special school levies, they do not receive enough money back from their respective county boards to run their schools more than three months; but those schools and free kindergartens are run for nine or ten months and the corporation gladly pays the difference, for all realize that educated help is of more economic value.

"The crux of the trouble is that the parents will not take advantage of their opportunities, and the Cotton Manufacturers' Association has appealed to Legislature after Legislature to pass a Compulsory Education Bill with a fourteen-year age limit to apply to all children in the State, but as yet the negro problem is in the way. Many of us feel that when sanitary arrangements are as well looked after as they are in mill villages they are better places for children than the miserable places they live in on some of the tenant farms. It is the one-horse tenant farm that Dr. Stiles holds up to opprobrium. We have now in our mills fewer women than men, fewer girls than boys; as wages have risen the women have passed out of the mills and are attending to the home duties. Of course there are exceptions, but if you could go with me into our graded school in town you could not pick out the children from the mill village from those in town. As far as fashions go, the various fashion journals have been great levelers of all class or caste distinctions. The boys and girls of one generation of mill workers become men and women of affairs in the next cycle of their development. The theory of the hook-worm explains many problems that confronted the South. For years through Sand Hill section the 'poor white trash' have lived off of their richer neighbors, demanding as a right any assistance needed.

"Clay-eaters, snuff-takers, immoral and without energy enough to scratch the ground, we have berated them and held them up to scorn. Now we find they are not responsible for their condition, but their physical condition is responsible for their moral and mental state."

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By some mistake Mrs. Weeks was represented as the writer of an article in the December magazine. Mrs. Weeks says she is not the author, but wishes she were.

## Home Discipline

By JAMES L. HUGHES, Superintendent of Public Schools, Toronto

The most important and therefore the most sacred element in the nature of each child is his individuality or selfhood. To develop this central element of character should be the highest aim of the training of the home, the school, and the Church. This element should make a man original, independent, definite, purposeful, progressive, energetic and happy. The arrest of its development saps character at its foundation and tends to make it indefinite, irresolute and purposeless. It robs man of a clear consciousness of original power, and prevents the growth of a true self-faith without which he can never attain to his best in life or action. Most of the training of the past has tended to dwarf selfhood instead of developing it.

It may be accepted as a fundamental principle that freedom is essential for the fullest, richest growth of selfhood. Obedience, too, is essential, but freedom and obedience should not be brought into conflict. When the "perfect law of liberty" is fully understood, control by adulthood and spontaneity of childhood are seen to be in harmony.

Childhood naturally loves to be obedient in the sphere in which adulthood should be directive. In the sphere where it should control its own acts it resents the interference of adulthood. Improper adult interference necessarily produces two evil effects: it irritates the child's temper, and prevents the exercise of his own selfhood.

When adult interference is repeated until a child's enforced submission against his will has become habitual,

there is little material left for real character, for high achievement, or for enduring happiness based on the accomplishment of high purposes. The highest purposes are impossible of conception to a dwarfed selfhood, nor can such a selfhood ever know the joy of persistent effort to achieve great original plans.

Parenthood gives no right to destroy the selfhood of a child. Parental tyranny is as despicable as any other tyranny, and is probably more destructive of character than any other kind of tyranny.

During the last fifty years three ideals of training have been conceived and practiced—the coercive, the coöperative and the creative. The coercive ideal was a very simple one. By it the duty of earnest adulthood was to lay down laws and to compel submission to them. "Do, or I shall punish you;" "don't, or I shall punish you;" these were the supreme laws of Christian adulthood at the middle of the nineteenth century.

Then the great conception, that the child is happiest when productively active, began to be revealed, and gradually it became clear to the leaders among the trainers of children that productive activity is a powerful agency in the development of real propulsive character in which weakening elements are subordinated and the best elements brought into prominence and rendered vigorous and controlling by continued activity. So the child was allowed the privilege of coöperating with his parents at home and his teachers in school. This was a radical



change for the better; but though a great advance on the practice of coercive interference, it was but a step towards the true ideal. The child was still responsive, not originaive, in his activity. He learned to be coöperative and productive, and he was saved from the positive evils of coercion, but he was not trained to be independent. His adult friends did the planning for him. So, while his selfhood was not repressed, it was kept inactive and therefore remained undeveloped.

Froebel revealed the true ideal of training, which is creative and productive activity on the part of the child. The child trained by this ideal becomes consciously originaive, and executes his own plans. He is happier in doing so than under any other conditions. He is happier because his highest intellectual power is called into activity, is indeed the source of his activity. His motive to action is from within, not without. He is a complete being in action, and his growth in character energy, like his happiness, is most perfect when the most of his powers are engaged.

The child is necessarily most happy, and the growth of his selfhood is most rapid, when he is carrying out his own plans. Whether his plans are in harmony with ours or not, affects neither his happiness nor his growth, unless he is interfered with.

Man is most like God, when he is creatively productive, for wise and noble purposes. Of the four elements, creativity, productiveness, wisdom, and nobility, the most essential to develop in childhood is creativity, or originality, or selfhood in action. It

is the most essential because it alone can give real value to the others.

This highest ideal of child training renders coercion unnecessary either for positive or negative reasons. The child's parents do not require to order him "to do" or "not to do," or to threaten him with terrors of any kind in case he either "does certain things" or "fails, or refuses to do certain things." The child works because he is happiest working, so he needs no adult to tell him to do things; and, if he is supplied with proper materials appropriate to his stage of development, there is no reason why adult interference should stop him from working. He may not be carrying out the plans his father or mother think most perfect. It would probably help him very little to do so. It would certainly develop his real life power very little, if he did so in response to a command or even a request to do so. In such a case he should be robbed of the propelling interest, and the development of selfhood, resulting from executing his own plans. He can become creative, as everyone should be in some line of life work, only by the exercise of his creative powers. He is trained in this way to be an originaive, directive, and executive being.

The ideal of creativity, or true self-activity, establishes the right relationship between a child and his parents. It makes a great difference in the development of a boy's selfhood whether he is his father's partner, or his father is his partner. The adult should be the child's partner, remembering always that the partnership exists, not chiefly for the making of things, but for the making of the boy, especially for the development of his individual-

ity, or creative power. The father should not make his boy's plans for him, nor should he interfere to assist in carrying out the boy's plans, until the boy finds that he has not the skill to carry out his own plans.

The father's duty is to provide an adequate supply and a sufficient variety of appropriate material for his boy, to encourage him by sympathetic appreciation of his efforts, and to put conditions of suggestiveness in his way. The suggestions should be found in the boy's experience and environment and should come to him incidentally and not directly from any adult, so far as possible.

When a boy feels that he personally owns a stock of material provided for his special use by his parents, and that he can get more material and new tools as he requires them; when he is conscious that his parents will appreciate every effort he makes to produce something as an expression of a plan of his own, without discouraging him by showing him that an expert adult could do the work better than he has done it; and when he knows by blessed experience that his father has no more skill than he has and is ready to use it in helping him to accomplish his own plans, when they are beyond his imperfectly developed skill, if he will but ask him—that boy is being trained in the highest way yet revealed to man. Whatever he may gain through life of wisdom and culture from schools or from experience will be available material for his creative energy. No culture will be merely culture to him. No learning will re-

main dead matter to him after he has gained it. He will never be a mere imitator, because his selfhood has been cultivated as the dominating force of his life. He will not be a mere follower of leaders. So far as his training can influence his character he will be alert, interested, progressive, independent and original. Life will mean more than existence to him. It will mean opportunity, the recognition of new conditions, and the revelation of new elements of power in the sphere of his life work.

The supreme aim of all true child training should be to develop the selfhood in each child and to preserve and increase its creative energy.

Coercion never could have been so universally practiced by Christian men and women but for certain generally accepted misconceptions in regard to childhood. It has been held that children are naturally disobedient. This is a mistake. Children, unless they have been warped, are happy in obeying law, when it is properly administered. They never refuse to submit to the laws of a game. They always welcome directive laws. Such laws aid in reaching perfect freedom, and are always enjoyed by children. Parents should avoid laws for childhood that are merely prohibitive and restrictive. Law should make young life richer, not poorer; wider, not narrower. Law should guide young life, not merely confine it. Law should not check effort, but should stimulate it by indicating the lines of most productive and most successful achievement. This is the true function of all law.

*(To be continued)*

## National Congress of Mothers

Denver, June 10th to 15th

*The Rocky Mountain Educator*, in an editorial concerning the convention in Denver, says:

"The National Congress of Mothers will hold its annual meeting in Denver early in June. The history of this organization certainly indicates an awakening of women to the needs of the child as nothing else has.

and school. Mrs. Henry J. Hersey is a host in herself as inspirer, organizer and director of this wonderful work in Colorado, and she has associated with her a number of strong and noble women who insure the success of their undertakings."

The railroads are preparing pamphlets for the National Congress of



GARDEN OF THE GODS AND PIKE'S PEAK

In 1906 there were sixteen states organized. Now there are thirty-two states in which there are live organizations.

"Colorado is to be congratulated on being the state chosen for this meeting. Plans are well under way for the loyal entertainment of our guests. In Denver over a thousand members of this Congress are actively engaged in the work. Over twenty circles are holding meetings and carrying forward the work of correlating home

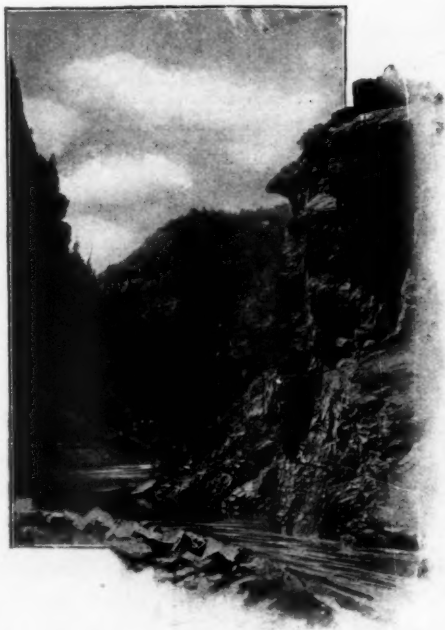
Mothers, which will give the itinerary from north, south, east and west. Copies will be sent free to all names given to the National Secretary, Mrs. James McGill, 806 Loan and Trust Building, Washington, D. C.

It is a rare privilege to visit Colorado in June. Aside from the opportunity to meet women from other states and the exchange of ideas with them, there are the wonderful scenic beauties of Colorado. The Canyon of the Grand River, the Cripple

Creek Canyon, Pike's Peak, and the Moffatt Road over the summits of the mountains can be visited after the Congress closes, and parties will be arranged for the different points of interest. Chicago will be the gathering point for women from the East and South, and a special train will carry delegates and visitors to Denver. Special cars will be provided from the Pacific Coast and Texas.

Circles and associations belonging to the Congress, or desiring to join, should send list of members to the National Secretary, in order that the requisite number of credential cards may be provided.

A welcome is extended to all who are desirous to promote child welfare to attend the Congress.



THE ROYAL GORGE

## Department of Child Hygiene

HELEN C. PUTNAM, A.B., M.D., Editor

### THE PREVENTION OF SCHOOL FATIGUE

Last month we discussed the fact that the unclean mouth and decaying teeth are ideal breeding places for a large variety of bacteria and toxins (poisons), many of which are causes of diseases of mouth, throat and nose, or of other parts of the body, some of these diseases being our common contagions.

One simple help in keeping the mouth clean is the habit of drinking a little water at the end of the meal before rising from the table.

#### *V. Elimination of Waste ("Internal Cleanliness").*

The waste left in the large intestine, after food has gone through the changes in stomach and small intestine that prepare it to be absorbed, is sometimes compared to the ashes, vapor and gases given off by a steam engine using coal and water for "food." Other waste, too, results from using up in muscular and mental work parts of the body that will be restored by food.

Unless the waste is cleared away it "clogs the system," doing harm by the pressure of the mass on surrounding parts, or by acting as a slow poison. In these and other ways constipation becomes one of the common underlying causes of school fatigue.

Such waste is eliminated chiefly through the intestine, kidneys, lungs and skin. For lungs and skin, cool fresh air, water and exercise have already been mentioned as essential. They are also essential in keeping kidneys and intestine in order. These are under the control of the nervous system, and whatever contributes to the health of the nervous system helps very much both kidneys and intestine in doing their work.

#### *Water and Food.*

Pure water at the natural temperature, not iced, can hardly be drunk too freely if thirsted for, specially by a child who perspires considerably. It should, however, be taken between meals, not with them; and should not be "bolted."

Properly taken it "flushes out" the system, chiefly through the kidneys; but also through the intestine (as well as lungs and skin). One common cause of constipation is too dry feces, requiring straining at stool. A glass of water (in winter it may be hot if preferred), taken, a few swallows at a time, while dressing in the morning, or while undressing at night, sometimes prevents constipation. Three or four glasses more are needed during the day. A tablespoonful of wet flaxseed, taken at night, is an old-fashioned way of "oiling" the intes-

tinal tract so that dry, hard stools may slip through this long passage-way more easily.

Fruits, the choice of which depends partly on the individual, should be used freely. Prunes and figs, either cooked or eaten as confectionery, are well known. Apples are often excellent. Sometimes nuts are good. Bananas, if ripe, are good; if not ripe, they can be baked in the skin, or peeled and baked with a sauce of sugar, lemon juice and butter.

Fruits and vegetables help because of their salts and acids, and specially because of the large bulk of their waste which *stimulates intestinal effort to pass it along*. Meat leaves a very small residue. A diet varied from day to day is desirable.

#### *Habit.*

General suggestions, such as these, have a general value; but it must be remembered that each child has his own peculiarities that must be consulted in securing the habit that is imperative—a daily evacuation. One most important aid is a regular hour daily. Habit is one of the most interesting and perhaps unappreciated factors in living—habits of body, habits of acting, habits of thinking. The child who has been trained to empty the bowel after breakfast has regularly, at that hour, the intestinal sensation impelling him to do so. If, however, he resists this once, the next day it is much less or gone. Usually after breakfast or at bedtime are the most convenient times, and, therefore, the most regularly observed. In requiring this habit of regularity, as well as other right habits, mothers have Nature's coöperation.



*Results of Constipation.*

It is a mistake to have the medicine habit for constipation. It is very unusual that suitable diet, water and exercise fail to secure the one daily evacuation necessary. No mother is excusable for failing to establish this habit in her children, together with an appreciation of the "internal cleanliness" in which it is a factor. The childhood's habit of constipation cannot always be easily corrected in later life. It causes sometimes local trouble such as hemorrhoids, or fissures (cracks) in the anus that increase constipation because so painful, and other results even more serious. It is a cause of anæmia, headache, mental dullness, irritability, loss of appetite, with the coated tongue that makes an offensive breath and unclean mouth whose harmfulness we have already learned. It is almost always found in girls who have painful menstruation, or undeveloped or misplaced pelvic organs. The results, therefore, are liable to be so serious that when mothers cannot prevent constipation by their own efforts

they should consult a physician rather than allow the condition to go on, particularly between nine and sixteen years of age.

We might more wisely say from infancy to sixteen; but the tendency to constipation is increased during school life by sitting positions and habits, and special attention is called for during these years.

*Mothers' Clubs.*

This is one of the reasons why mothers' clubs should urge changes in school curricula by which children can have more moving about during school hours; manual training rooms with work benches, domestic science rooms with work tables, Nature study (or botany, zoology or biology) rooms with specimens to examine grown in school gardens or collected on country walks; "organized games" and other physical exercises.

*It is not necessary* that school customs invite ill-health. Books are not the only road to wisdom, possibly not even the best, as we have been assuming.

## DISCOURAGING.

The evening shadows lengthened fast  
As up another flight I passed,  
To meet the same rebuff at last.  
"No children."

All day I tramped the city o'er,  
Flats and apartments found galore,  
But one and all turned from the door.  
The children.

That night, both weary and oppressed,  
I dreamed I sought those mansions blest;  
Alive, and bore upon my breast.  
My children.

But just outside the gate, before  
My trembling hand could knock once more,  
I read this notice on the door:  
"No children."

W. T. HEROLD.



## Over the Brow of the Hill—A Story

MARY LOUISE GOETCHIU

There was the big white bed, and on it lay the tired little child, who had been tired for a very long while. Sitting beside the child there was the Mother.

The twilight hour spilled shadow pools over the big pink room. Light from the fading rose sun drifted petal by petal in through the shaded window and fell upon the un-played-with toys in the corner. The old clock ticked and stopped to listen, and ticked and stopped to listen.

The child's hair lay tangled upon the pillow. It seemed to be trying to crawl away in thin, curved golden strands from the white, blue-veined little forehead.

The Mother held the child's small elusive hand and the Mother's eyes were black with unshed pain. But the child's eyes were wide and wondering, and the child asked questions in a whisper voice that barely stirred the words.

"Mother, shall I stay here long?"

"No, my Little."

"When can I play again, Mother?"

"Soon, my Little."

"But I don't want to play now. When shall I want to play?"

"Soon, my Little."

"Mother, why do you look so sad?"

"Mother's not—sad, child."

"You come and lie down and I'll sit there. Oh, I can't raise my head, Mother. It's a mean feeling. Please take it away—I'm frightened."

"It won't be long, child dear. The feeling will soon steal away."

"Why, Mother, you're crying—I'm frightened."

"There's nothing to be frightened of, love child."

"Yes there is. It's all so strange. It isn't as if it were bedtime. It always seems bedtime now. Give me my doll. She might lie here with me."

The Mother brought the doll—the child cuddled it close to her. "Mother, it's cold."

The Mother drew a pink comforter over the white bed. The child began picking at its tufts.

And the Mother's heart wept—"Dear God—any hour now. How can I keep her from knowing and being afraid?"

"Mother, something queer's happening. You always tell me everything. Why can't I sleep to-night?"

And the Mother's heart wept—"How can I keep my lamb from being afraid—at the last?"

"You always used to explain things to me in stories, Mother. Put me to sleep with a wonderful story. Make me feel warm with a story, and take away the dark 'fraid feeling."

"If I can lead her gently to the Sleep, she will never have known fear," cried the anguished heart of the Mother. "If I should see fear in my darling's eyes—it would haunt my own death. She must smile, and let go of my hand smiling. Of me—nothing now."

So she sat on the lonely edge of the twilight, and it was as if the big soft bed were a white ocean, rocking her Only One, her frail child away from her—on into a Blue Beyond—while her voice from the Beaches, as

the child sailed palely out of reach, became fainter to hear and fainter to hear—telling the Wonderful Story.

"There was once"—she began—"a dear baby girl, who lived in a beautiful garden, and all the flowers that grew about her——"

"What kind of flowers, Mother?"

"Roses and mignonette and jonquils and violets, and every other kind of flower which smells sweet, my Little. And the birds sang in the trees——"

"What kind of birds, Mother?"

"Thrushes and nightingales, dear. And the blue sky, and the brook that laughed and tossed its silver hair—all these things loved my Little—loved the baby girl. Nothing but the beautiful was known to her."

"Did she have dolls and candy and a mother—Mother?"

"Yes, dear, she had dolls and candy and a—mother. There was the Spirit of the Garden too. This Spirit showed the baby girl how to play, and kept her from harm."

"What did the Spirit look like, Mother?"

"It looked like early morning and spring, and it had little children's eyes and wings as white as apple blossoms, and it spoke like the voice of water before it reaches the sea—and it had the heart of all things untouched."

"I don't understand, Mother, but I like the Spirit."

"The garden was shut away from the world by a big thick wall of pearl. The child ran and sang and played with balls that flashed like rainbows in the sun. Sometimes too, she went wading in the brook."

"Oh, I'd like to go, Mother."

"She went wading, and chased tiny

silver fish that she never quite caught. Then she would sleep under the trees, and the happy sun would climb down through the leaves and kiss her."

"Where was the mother?"

"The mother was sitting by, in the shadows, dear—watching her baby girl——"

"Go on, Mother."

"But the baby girl could not stay in the garden forever——"

"Why couldn't she, Mother?—Oh, you hurt my hand—you are holding it so tightly, so tightly."

"No, my Little, I am not hurting you. Because the child grew tired of the garden—she had played with everything there. She pressed her eager little face now against the white bars of the garden gate, and she looked and looked at the country beyond—until the Spirit knew that the child must pass through the garden gate. Then the mother wept, for she had been in the country beyond, and had seen many dangers and terrible things there. She wept so hard at the thought of the child meeting these dangers that the Spirit took great pity on her——"

"What kind of dangers, Mother?"

"Storms and blackness and rain. that breaks delicate things, and hands that wring desolately, and voices that cry, and eyes that weep, dear."

"I'd hate the black, Mother."

"So the Spirit took pity on the wisdom in the mother, which dreaded the passing of her child beyond the gates—and It said to her as she stood loving her child—"There is another way. There is a road that leads off over the brow of the hill, but you can only walk half that road now with the

child. Later you may meet her by going the other way. But this road is so white that only tiny light feet may touch it—the feet which leave no print. Yours would darken this road, for you have wandered much and dipped your feet in the shadows which stain.’ The mother could not decide at once, so the Spirit decided for her. The child should go by the white road. ‘You may guide her,—It said to the mother —‘to the brow of the hill, since you love her so much—but over the brow of the hill the child shall go alone, and she will find such a beautiful land there that she will always be happy, and she will never know such sorrow as you’——”

“Mother, why can’t anyone go over the brow of the hill?”

“Because—oh, my baby child, my little child—it is only a road for tiny, light feet. See, we are going to walk together just so far. Then—for you have been very good, and you may go over this road—you shall follow it to its promise.”

“I’m cold, Mother. It blurs my throat when I talk. Can you hear me? Are you going away? You look far away. Touch me!”

“Be still, my Little—we are walking down the white road.”

“I felt something hot and wet fall on my hand—what was it, Mother?”

“It was a kiss, dear baby. See how clear and smooth the road is. The light shines through white rose bushes, and the air is very soft.”

“But over the brow of the hill, Mother—can’t you come—can’t you, just this once?”

“No, my Little. You will find—let me see what you will find—a palace of white——”

“Sea-shells, Mother.”

“Of white sea-shells, on the border of an ocean that rocks my baby to sleep—and there will be lots of other little boys and girls there to keep her company. She will find them waiting for her. That’s right,—smile, my Little. You would love them dear’y—You can speak of the garden to them—You see, Mother told you that it was beautiful. But you will think of her sometimes—she will come sailing to you over the Ocean, very soon—and, my Little—have we reached the brow of the hill? My child—my child—the story is not finished—Wait until I finish it——”

The soul of the mother uncovered its face and looked once at the vanishing soul of the child over the brow of the hill—then it fell to its knees and mourned, and the air about it shivered with pain. For the Mother stood alone—and the story was not finished.

For many days and nights the Mother knelt where the child had left her—the unfinished story trembling in her grieving heart. It was her dear secret—this unfinished story—and she hugged it close to her, for she felt strangely afraid to finish it by her elf.

As time passed many little friend children came to her, who called her sweet names, but never the sweetest of all. Still they stood at her knee as she told them stories—not the wonderful story—and their faces were like torches which lit her lonely dreams back over the white road to the garden. There lay echoes and bird songs which spoke of the little one who had gone—there lay the hush of the silent playtime of tiny light feet.

Yet she loved these other children. She saw many of them pressing their faces against the garden gate, and she knew then that the Spirit was going to send them out among the dangers. So she tried to help them arm themselves against these dangers, and she became much loved and revered for her gentle wisdom. Often she wondered if Peace of a mystic kind did not after all wait for her at the end of the wonderful story—and pondering over this she became very wistful.

At last, one night, she fell asleep and dreamed:

She stood on the place where the child had left her—when suddenly back over the brow of the hill came the child. Only now in its eyes shone a wisdom greater than any the Mother had ever known. The child's arms were outstretched. It went straight to the Mother and took her hand.

"Come"—it said—"it is time to finish the story."

"But there is only one way of finishing the story"—said the Mother, "and that I may not do. I cannot follow you, my Little, over the brow of the hill. My feet are not tiny and light enough. I should leave sad, dark prints to disfigure the beauty of the way. I must go by the Ocean, which washes and washes out dyed shadows."

"No, no, little Mother. You shall finish the wonderful story this way. For don't you see that you have waited for me here so beautifully and bent over so many other little children, even when you were most lonely, that you have become as one of them. Come. You will find it all as you thought, only more beautiful."

The Mother humbly took the child's hand—and together they traveled over the brow of the hill to the end of the story.—*The Craftsman.*

## The Christmas Toy

Two months have passed since Christmas day, and sensible parents can now form an estimate of how much of the money they spent on Christmas toys was really worth while—which of the gifts from the family and loving friends were soon maimed beyond use, and which have already lost the temporary interest they awakened in the infant mind. The fact is, a great many toys give great pleasure to grown people and very little to children. A perfectly carved or modeled dog or cat—which papa admired as a really nice work of art—had only a passing glance of in-

terest from his little son, while the clumsy and grotesque wooden animals which have had a vogue recently, and which aunty bought because she thought they had a "perfectly killing expression," didn't appeal to childish humor in the least, and were quite lost on her little nieces. The dolls that are dressed with such painstaking care, so perfect in every detail, how soon those fine clothes are scattered, and dolly is found attired in just a gingham apron, which seven-year-old had clumsily fashioned herself for her precious baby! The giver thorough'y enjoyed making the miniature costume, putting

in requisite stitches, trimming with lace and embroidery. Did she feel a little hurt at the lack of appreciation on the part of the child? She probably did not know that any toy is useless which does not in some way contribute to a child's self-expression; she must be able to do something with it or for it. If the doll in question was of the modern French variety, with a hard, stiff body, the little mother couldn't even hug it with any satisfaction. Very much wonder has been expressed at the vogue of the "teddy-bear" and the affection children have shown for him. Isn't it simply because the teddy-bear is so huggable that he has been well-beloved?

Mrs. Belmont, of New York, is credited with the sensible remark that the toys of these days are too elaborate, too perfect; they leave nothing to the child's imagination. Anatole France paid a fine tribute to the imagination of children in his story of "L'Isle des Pingouins." In it he tells of a little boy playing by himself, who imagines that he is at once a runaway horse, the crowd pursuing it, and the people scattering in terror before its wild flight.

"The costly toys of 1910 pay no such tribute to the child's imagination.

On the contrary, they ignore it altogether.

"I know a woman who gave her little son a railroad. There were forty or fifty yards of track; there were tiny engineers and brakemen, conductors and passengers, tunnels, signalmen, stationmasters and ticket-sellers—in a word, the toy railroad was quite complete.

"The little boy studied it gravely on Christmas morning. Then he turned to his mother and said in a disconsolate voice:

"'But, mamma, what is there for me to be?'"

Our scientists should work out for us the psychology of gift-giving, though if we followed their advice it would probably put the toy shops out of business; for one thing is pretty certain, the more perfect the toy the less interesting it is to a bright and active child. The costly toy piano, which even the infant recognizes as a poor imitation of the real thing; cows which are made to give milk; horses a boy cannot ride, will soon be found out of commission and covered with dust, while the old box of blocks or the doll with one arm seem to give perennial joy.

M. E. M.

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The monument which is erected over the grave of Bayard Taylor bears this inscription:

For life, whose source not here began,  
Must fill the utmost sphere of man,  
And so, expanding lifted be  
Along the line of God's decree.  
To find in endless growth all good  
In endless toil, beatitude.



## The Boarding School and the Boy of Twelve

HORACE HOLDEN

In the general discussion of educational matters the public school holds the floor by virtue of its vast percentage of attendance, and the interest which should properly be directed to private organizations fails to be expressed. The public school is not only open for free education, but for general inspection and criticism as well. It is the most valuable of national institutions, for its scope and influence are unlimited. The private school, on the other hand, is plainly circumscribed and remains essentially a law unto itself. Its patronage is as representatively American as the enrollment of the larger institution is cosmopolitan, and whereas the mission of the public school must be *the making of Americans*, the private school should develop its pupils into men whose love for their country is evidenced by a strict regard for its civil, social and moral law, rather than by that more common indication of patriotism which finds relief in an explosive rendition of "The Star Spangled Banner," followed by a mechanical salute to that emblem of liberty. The private school has the opportunity to unfold this higher civic instinct in each of its pupils, and that may well be its purpose. Though free from the bane of politics, it falls too often under a similar curse—the influence of the Almighty Dollar, which corrupts its principles and thwarts its results.

Private schools which offer merely daily attendance are so similar in curriculum and discipline to the public

schools as properly to be considered with them. And so, in speaking of the private academy for the boy, the boarding school particularly is meant.

To the average youngster, life at boarding school is first a misery and then a joy. The sundering of parental ties, the plunge into a new and vague environment, the selection of chums, the under-life of the school with its mysteries and daring escapades, crowd upon him thick and fast until he settles down to follow the Socratic injunction of knowing himself. These conditions are all strange enough to him, but under proper surveillance their assimilation is a healthy process.

Schools that pursue the wisest policy separate their students into two divisions—the upper school for boys of fourteen to twenty, the lower school for lads in pre-adolescent years. The upper school corresponds in the treatment of lessons with the public high school. College entrance is the goal of its endeavors. Boys old enough to be registered in this division should be well-founded in character by the time they leave home, and when such is the case it is reasonably safe to assume their experience in the school will follow, in the main, the pathway of the cardinal virtues. For college life in general the boarding school affords far better preparation than may be had at home, and in nine cases out of ten it is this fact that decides the question of the boy's secondary education. But with the lad who enters the lower school it is different. He comes, per-



haps, when a home has been broken up, or, more often, because he is an unsolvable problem to the parents. At the school he falls in with others of his kind, and how wise and patient a mind is needed to govern these restless little creatures, to say nothing of instilling culture, morals and virtues in soil where rocks and weeds must be removed ere planting may begin!

The younger the boy the more individual are his fancies and physical demands. As he grows older his thoughts unite, first in one way, then in another, with those of his comrades, and the school problem becomes automatically homogeneous. To conduct a school where the interests of the pupils are unified, or at least allied, is an easy task compared to the successful administration of an establishment for preadolescent boys. The individuality of the lad from seven to fourteen is an open book to few. Intuition rather than theoretical psychology is necessary in order to understand the machinations of his mind. Men are seldom gifted with this talent, which needs for its expression the infinite patience, unselfish love and constant mother-interest of femininity, as well as masculine energy, equity of judgment and firmness of discipline. Men of this calibre are rare, and they are never found in the crowd of those who have become teachers when other openings have failed, because they have been able to barter the college degrees which may grace their names for the insignificant financial compensations which elementary educational work affords.

Education is essentially threefold. It is the joint culture of the mental, physical and moral man, without sacri-

ficing the growth of one nature to the expansion of the other two. This fault, however, is noticeably recurrent, especially in schools most energetic in their assertions of strong moral and religious influence.

In prospective, the lesson-work of the average school is more than adequate for the mental requirements of the pupil. Instruction is far less thorough than the outline of study is complete. Fewer subjects, more accurately learned, would remove the stigma of superficiality from the private school. A boy's ability to fashion a picture-frame, mould a bird's nest in clay, or paint an impressionistic tree needs less attention than the acquisition of the fundamentals of mathematics and languages when his mind is at its most plastic and receptive stage.

Physically, the boy receives excellent care at boarding school. His food, hours of work, recreation and sleep are prescribed and carried out with a precision that should certainly produce a strong, healthy body. Such regularity is impossible amidst the social demands of the family circle. Schools, in this respect, are fulfilling their functions more and more, each year realizing to a greater extent the purifying value of cold water, and the co-related suggestion of cleanliness as next to Godliness.

In effecting a real moral development of the lad, and in the formation of a genuine, wholesome character, the boarding school may fail. Epitomized, this result means the inculcation of self-control. To accomplish this, teacher and head-master, to whom the boy looks for example, should be worthy of emulation. It

is only when the confidence of the boy is individually and personally secured, that his better nature may be taught the mastery of the lower self. However close the friendship of son and mother, a boy will talk more confidentially to the man he loves, and consequently the influence of the man is the stronger. This fact holds true throughout the age of hero-worship, but when that is passed, woman's power regains supremacy. What a sacred trust to be a hero to a boy! How indifferently the responsibility is borne!

Sometimes, a boy requires punishment to strengthen moral perception and to associate cause and effect. Why so infringe the law of love as to omit what his best interests demand? Immediate punishment, justly administered, is fairer than accrued detentions and extra lesson work (when the boy should be afield working off animal spirits) devised by those who stand aghast at corporal punishment.

Negligent oversight of a lad's spare time, inadequate physical supervision, and false delicacy on the part of teachers, or others in charge, result in those moral digressions which are reflected in baneful bodily conditions. A school should be as responsible for its failure to teach a boy the proper care of himself and of his use in the universe as a man, as it would be, if it should omit arithmetic or Latin, starve the boys in its care, or let lies and theft pass unnoticed. Every lad, sooner or later, faces the problems of smoking, drinking, gambling and self-pollution. Even as a young boy, he is subject to temptations in modified form, whether at boarding school or among companions nearer home. If at

school, his education should be so directed as to counteract evil influences for himself, and for others as well. The moral tone of a school is established by the personnel and sincerity of the faculty, and especially by the character of the head-master. The earnest efforts of these men for purity and righteousness is a guarantee which no amount of printers' ink can assure.

The object of education is the attainment of a broad and perfect culture—a healthy body, a well-balanced mind, a character of sterling principles. All schools unite in the assertion of this object, each works with different methods and motives, some arrive at happy conclusions and fortunate results. The ratio of success in boarding schools is greater in their work with older boys than with younger ones, because the idea of college preparation is a dominating incentive that holds them to the highest state of efficiency. The young lad is merely tolerated until he is old enough to enter the upper school. He is misunderstood, ungoverned, uncultured. Really, he is of more importance. He needs the guidance of a mature mind and the friendship of a true man. A boarding school that offers him such a companionship is a good place for him to be. His opportunities to develop manly character, sound body and active mind are constantly at hand. Let him have this chance to be a boy among boys, which in the years to come will mean a man among men—fearless, honest, earnest and pure—such a man as may leave the earth a better place because he has lived thereon.

## The College Home Life

By CLARENCE F. BIRDSEYE

Address to Religious Education Association

A moment's thought will make us realize that a college student must have some kind of home life during the four years which intervene between his parents' home and that in which he will be the breadwinner. Many things in college, which we loosely think of as social, are in fact elements of a home life. We must be careful lest we confuse the social and home factors in any instance. The college home life may be dwarfed, hidden, almost unrecognizable—but it will be there. It may be spent in luxury or penury; in a dormitory, in a village or city boarding place, or in a fraternity house; it may be harmful, helpful or neutral—but will be home life in its nature and effects, and in the manner in which it can be affected and molded for better or worse.

The 90 per cent. of his time outside of recitations comprises that portion of the student's life in which he must do his studying and get his food, rest, recreation and exercise, and is spent partly in the larger college atmosphere and activities which environ all within the institution and partly in his closer association with his chosen comrades in his college home. Many feel that this 90 per cent. is the really important part of a college education; that it is not his scholastic attainments, but his contact with his fellow students in college and social activities which will make him a power in future years. No doubt this 90 per cent. contributes much of that indefinite something which makes an all-around

man of the college graduate, and surely we should make every effort to lift it to the highest possible plane. Most of the impurities and vices of college come from the student life rather than from personal contact with the instructors. Hence, if we would put down these evils, and improve mental, moral and religious conditions, we must do so chiefly in that student life where these evils have their source and strength.

But let us still further contract our field of discussion and consider that portion of this 90 per cent. which is spent, not on the campus, or in athletics, or in touch with the main student body, but in the companionship of the student's intimates or the comparative seclusion of his college home, and which we shall call his college family life. In influence and effect this closely resembles his boyhood home, for it largely determines, possibly throughout life, the purity or impurity of his thoughts, habits and language; his power over his fellow-men, or, in student language his ability as a "mixer;" his intellectual and moral attainments, and his readiness to receive and assimilate religious impressions.

There is this strictly family life for every college which largely determines the character of the soil into which the good seed shall fall—especially when the seed is moral or religious in character—and it is the place where the earlier good influences of the parents' home are most frequently undone and destroyed. It

will often depend upon his college family life whether the student is open to the higher religious and moral lessons which cannot usually be impressed in the modern classroom or lecture, but which must come, if they come at all, through other agencies.

Unfortunately we still think of "college life" as a comparatively simple and homogeneous affair like that of our small boarding school colleges of the ecclesiastical period, where every effort was used to make the boys professing Christians, and if possible ministers of the gospel. Often nothing could now be further from the truth. The life of the average well-to-do or wealthy student is not one of laziness or idleness, but rather a round of outside activities and temptations, of distractions away from higher intellectual, moral or religious things, and often of lapses into evil ways. An awful idea of college morals is sometimes given when students will in confidence lift the curtain of their college home and disclose a view of college life which does not at all correspond with the view of the college authorities, but is far nearer the appalling truth.

Do you wonder at the falling off of candidates for the ministry? You will find one cause in your neglect of the college family life of the young men who leave their parents' homes with high religious ideals and purposes. This part of the college must be purified and uplifted, or else our religious instruction and power will be largely wasted—and through our own shortsightedness. The home is the great foundation for widespread and continuing religious growth, and this is true in regard to the college home.

If then we are to hope to make any radical, continuing and widespread improvement in college moral and religious conditions we must begin in the family lives of the college homes, which the institution—and chiefly because it is an institution—can never greatly influence, since interference from without in the affairs of the home is usually resented and seldom helpful.

This college family life must be affirmatively ennobling and uplifting or it will be quite the contrary. It must be constantly affected by strong and usually older characters, whose influence must be exerted, silently but surely, within itself. It must have a power for good, inherent in itself, and must not expect to find any true substitute for this in some mystic influences that the college, or Y. M. C. A. or any extrinsic agency, institutional in its nature, can exercise from without.

But this force must be permanent—not shifting from year to year. It must have real authority—even if it uses only moral suasion. It must rule by the consent of the governed and because they appreciate that it works for their best good. It must have power away from the home as well as within its walls—and follow the student, even to the strange city, and everywhere nerve him against the terrible temptations which constantly beset him. Whether it be good, bad or indifferent, there is a moral force at work in every college home. Except as this force is ennobled we cannot hope for much permanent religious improvement among our students.

We must bend every energy to re-

store the college family life to its proper relative place in the college economy and co-ordinate it with the other factors therein. But how, in our large institutions and under modern conditions, are we to bring about a close touch between the students and older men, which shall constantly uplift the younger men in their college family lives? Is there any agency through which this is being or can be done? Or anything to indicate that up to the present time only one such agency has been developed in a large way? If, under modern conditions, there has been any distinct and widespread development of the college family home, we should study it most carefully, and with an open mind, and, if possible, seek by it to improve the soil in which we are fruitlessly sowing so much good seed.

The fraternities, in their present shape, have grown out of the need for a new form of college family life; they have in part supplied such need and thereby have directed attention to it; but they have not created the need, and because they are homes they are largely limited, in supplying that need, to the good they can do within their own doors and to the example which they can set to those without. It is unfortunate, at this time, when we need to think clearly on the true meaning of the college home, that the question should be complicated by the high school fraternities, which are merely one of the pseudo-growths that accompany all important social or religious movements, and which bear about the same relation to the college fraternities that Mormonism does to Christianity.

The college family life, like that of

any other home, is concealed from the public view and fully known only to members of the family. Otherwise it is not a true family life. But this very secrecy bands its members together to hide the shortcomings of their fellows, and makes it difficult to reform it from without. Its seclusiveness is now rather that of a well-bred home than that of a secret society, and shows that any reforms that may be needed must come from within the home itself. College sentiment has always delighted to thwart the efforts of the faculty to interfere in the students' family life. This was so in our own days and will always be so.

To be ideal and to give it permanence the college home should embrace the upper and lower class men, the graduate and undergraduate, for all these can be educated and developed therein. Our children educate us almost as much as we educate them. The older brother is trained and developed through the responsibility of setting an example to and protecting the younger children, who look up to him as the "big brother." An only child is likely to be spoiled because he lives only to himself. Hence there are true educative conditions in the fraternity home where members of all classes are intimately gathered together.

But the fraternities have their own great problems to solve. They must thoroughly realize that they are no longer college secret societies, but important home-making agencies about to enter upon their endowment period and must brush away their earlier foolishness and frailties and rise to the height of the responsibilities which they have now assumed, and to



their place in one of the great departments of the college.

In many institutions the moral tendency of the student life as a whole is distinctly downward, and any fraternity chapter will encounter great difficulties which attempts consistently to raise its own moral or religious life contrary to the drift of the college itself, which is merely the resultant of the home life of generations of students. If you will show me the inner family life of the fraternity homes in a college I will infallibly construct therefrom the dominant moral influences that rule in ninety per cent. of student life in that institution, and thereby determine the true educational results of the other departments of the institution.

I do not here plead the cause of the Greek letter fraternities or excuse their shortcomings, which, from careful study in many colleges and with the best inside opportunities, I know as well as any of you. But these faults and failures are partly inherent in any college education, and in any home with many members, and always have been, and are largely chargeable to the college authorities and alumni, who have regarded chiefly the finan-

cial pedagogical and administrative departments and have neglected and misunderstood the college home life.

I urge you most earnestly to give attention to the student life, and especially to that portion of it which we have called the college family life, whether fraternity or non-fraternity, and to look upon the fraternities as logical growths—not as inherent evils, but as the line of least resistance and of the most immediate promise. But whether or not you agree with me as to the fraternities, I beg you to give immediate heed to the family life of our students. We shall be nearest the truth when we realize that at present the college life is more nearly related to the parents' home than it is to the pedagogy of the college, and should be studied and treated accordingly. We must come to appreciate that 90 per cent. of the student life, with all its activities and interests, may be greater, educationally as well as mathematically, than the 10 per cent. of pedagogy, and quite as well worthy of earnest and intelligent thought and action, and that the heart of that 90 per cent. of any individual is his college family life, whatever form that family life may take.

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## Unfolding the Child Soul

One eternal lesson of education we have learned, learned now unchangeably. We know the awful and sacred significance of childhood; how complete, though undeveloped, is the child; the human being, the citizen, the soul, mind, body and capacity. If the adults who formulate systems of education and strive in their families

to give to the race good men and women do not understand the child nature and find themselves foiled and disappointed in all the applications of formulated systems, yet there is a constant advance toward common understanding of a potent truth—that perfected manhood and womanhood depend, first, on bodily health from



birth to maturity, and, second, on saturation with the best social, patriotic and private ideals. Great as is work and essential as is the method of work, the governing thing in life is personality, and that is created by the functional health of life's organs and the spiritual ideals of the psychological element which we may call soul as long as we are unable to see, weigh or measure it and can invent no better name. Whether the father or mother is more constantly present as the child grows is not the chief part of training; whether it is to be common schools or private schools, whether science or languages, whether scholarship or apprenticeship, are not alternatives which predicate success or failure. The health which supports and the ideals which animate action are the supreme objects of child raising. Given the perfect health which sustains intense action, the high-minded ideals which keep action on the path of righteousness, the law of loyal obedience to authority and the law of wise command in authority,

and minor systems may be left for the settlement of another century. Every shred of hygiene's minutiae is jealously the business of the wise parent; every care which aids in surrounding the child with lofty views of life and infusing honorable, just, militant decency through all its thoughts, are the unceasing care of enlightened mother and father. The duty of maintaining health and the duty of flawless example are above any other of the practicable rules for parental guidance. Systems, inhibitions and precepts are often trodden into the dust when they encounter the native instincts of the child. Unvarying good example establishes a standard and the child's will learns to direct instincts toward the ideal. Good health is close to being good morals; at least it is force, power and achievement. The parent cannot do everything; there is the outside world which insists on its share of the training. But if the parents will do all that is possible, the personality of the good, great man is an attainable result of their love and care.

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## What Baby Can Do

It can cause its father to be insulted by every second-class boarding house keeper in the city who never takes children, which, in nine cases out of ten, is fortunate for the children.

It can go from the farthest end of the room to the foot of the stairs in the hall quicker than its mother can step into the closet and out again.

It can go to sleep like an angel, and just as papa and mamma are starting for the theatre it can wake up and stay awake.

These are some of the things a baby can do.

But there are other things as well.

A baby can make the commonest house the brightest spot on earth.

It can lighten the burdens of a loving mother's life by adding to them.

It can flatten its little face against the window pane in such a way that the tired father can see it as a picture before he rounds the corners.

Yes, babies are great institutions, particularly one's own baby.



**SCENE OF PENNSYLVANIA PROSPERITY—GOOD ROAD, GOOD FARM, GOOD BARN  
AND GOOD TEAM**

Good roads make rural life happy and desirable. The children can attend school throughout the year. The farmer can haul his produce to market. Church and social life are made possible. Illiteracy does not exist in communities where there are good roads. Every mothers' circle in rural

districts should make it part of its work to urge the necessity of good roads between homes and school. Women in different states are recognizing the importance of good roads in relation to home and child welfare, and are organizing to secure them.

What are conditions in your State?

## How to Keep Babies from Taking Cold

By J. S. NEFF, M.D.

Children of tender age should be clothed in warm undergarments (light woolen is best), and at all times a flannel band should be wrapped around the stomach, being careful that this is not pulled so tightly as to interfere in any way with the breathing. The same care should be taken as in summer months to see that the child's

body is not kept overheated. At night the clothes should be changed, and these thoroughly aired and warmed before again using.

The instructions for bathing should be carried out as in summer—a soap and water bath every day—but during cold weather the baths should be given quickly in a warm room. The tub or

basin used for this purpose should be placed at least two feet from the floor, and immediately after taking the child out of the water it should be wrapped in a towel and then thoroughly dried before dressing.

Babies under three months of age should not be taken out in winter months; past this age only on calm, sunny days during the warmer part of the day, and then well wrapped up. In the house all draughts should be avoided, such as standing in an open doorway with baby in arms unprotected. Do not place the baby on a cold floor.

Sleep and rest are of great import-

ance to a child, especially in early infancy, and regular hours should be set aside for that purpose. After bathing, particularly, the child should be allowed to sleep. Wakefulness and fretfulness is a sure sign that the baby is not well. Do not give it soothing syrups or "baby comforters," but consult a doctor. It will generally be found that the trouble is due to improper feeding.

One of the most common sources of babies taking cold is in allowing a wet diaper to remain on them. These should always be removed as soon as they are soiled, and not used again until they have been thoroughly washed and dried.

## Book Reviews

**A Certain Rich Man.** *William Allen White.*

This story of American life covers the years between 1860 and 1909. It is an admirable pen picture of character development of the smothering of the higher, finer instincts by the greed for money.

It depicts the power which creates governors, senators and judges to do the bidding of the money king. It shows how legislatures are bought, how railroads control the possibilities of trade, and is a vivid portrayal of the life of the times. Then there came an awakening of conscience. Up to 1900 few questioned how the rich man gained his wealth. Honor and power came as a consequence of wealth.

The creation of the Department of Commerce and Labor, the man in the White House with a mind set on justice to the common people, a square deal for all, the gradual but steady growth of the sentiment which scorned wealth gained at the cost of honor, gives an insight into American life which has its lesson for all.

The pleading of John Barclay's mother to let God into his soul, the wrestling with him and showing him at what a cost his money had been gained, is full of pathos and power.

With his thoughts aroused during a sleepless vigil he sees all his past, he wakes to the real life which is of the spirit. He recalls an old Bible text: "Righteousness exalteth a nation, but sin is a reproach to any people." Righteousness he knew was not piety—not wearing your Sunday clothes to church and praying and singing psalms; it was living honestly and kindly and charitably, and dealing decently with everyone in every transaction; and sin—that he knew was the cheating, the deceiving and the malicious greed that had built up his company and scores of others like it all over the land. That, he knew—that bribery and corruption and vicarious stealing which he had learned to know as business—that was a reproach to any people, and as it came to him, that he was a miserable offender, and that the other life, the decent life, was the right life, he was filled with a joy that he could not express.

The final thought is given by General Ward, who says: "Watts, I have lived seventy-eight years to find out just one thing, that the more we give in this world, the more we take from it; and the more we keep for ourselves, the less we take."

The book is one which should be read by every young man. It places true estimate of values before the reader.

## State News

### DELAWARE

Parents' Associations were formed in Milford, Georgetown and Dover in January. Mrs. George W. Marshall arranged five meetings in three days, and invited Mrs. Schoff to aid her in organizing branches of the Congress in these towns. A most cordial response from parents and educators gives promise of good work ahead. Other towns expect soon to follow in forming mothers' or parents' circles.

### IDAHO

The annual meeting of the Idaho Congress of Mothers was held in Boise, December 29. Hon. Ben B. Lindsey was one of the greatest attractions on the program. He paid a glowing tribute to the National Congress of Mothers, and said he owed his success in his effort for childhood to the Congress.

The delegates were also enthusiastic in their devotion to the Congress, and declared that wherever there are mothers, there is a place for a mothers' organization.

Boise reported a membership of 130, which is a large increase during the year. Mrs. Southwell was elected president.

### ILLINOIS

The second annual conference of the Illinois Congress of Mothers was held at Woodlawn, January 19, upon invitation of the Mothers' Round Table of Woodlawn. Report of Home and School Department meeting at Springfield by Mrs. Scotford, and addresses were given by Dean Franklin Johnson, Dr. Lindsay Wynekoop and James Fleming Hoise, of Normal College. Luncheon was served at 35 cents per plate. The following circular is distributed at all conferences:

#### A PLEA FOR THE FORMATION OF PARENTS' CLUBS IN CONNECTION WITH SCHOOLS

##### *Some Reasons Why They Are Worth While*

1. Home and school are the two great agencies in the education of the child; their aims are identical; neither can work effectively in ignorance of the other.

2. Certain problems arise in the school which teachers should not be obliged to decide. (Questions of social life, dancing, etc., for example.) Where Parent-Teacher Organizations exist the responsibility is readily placed upon the parent.

3. The intelligent demands of school patrons for improvements of any sort will

often meet with attention from Boards of Education where that of teachers are ignored.

4. A child's loyalty to the school is almost invariably a product of home understanding.

5. A fixed and regular date of meeting is a saving of time for both parent and teacher. The latter can present a problem or explain a point as quickly to fifty parents as to one. The former can be sure of getting the desired information without intrusion.

6. A ready means of suggestion from trained teachers to untrained parents should be provided; one day each month when parents regularly assemble in the school house gives opportunity for discussion containing valuable hints for the home.

7. The re-action of the child to his school work is seen fully only in the home; the teacher who has no point of contact with that home loses the best opportunity of testing the value of his work.

The Association of Commerce of Chicago has resolved itself into a practical *father's club*.

In addition to the gathering and banquet for "sons of members," the boys have been taken on three tours of inspection, visiting the Pullman Car Works, R. T. Crane Co. and the Ryerson Co. Works—each of these serving a bounteous luncheon to their young guests and furnishing competent guides to conduct them and answer their numberless questions.

Among the number a Japanese boy, Lu Ling, was one of the most interested. And thus are some of the interests of the "poor little children of the rich" and the well-to-do being conserved by business men.

#### A LETTER FROM INDIANA

The little magazine of the National Congress of Mothers has been coming to me from month to month and I have read each number from cover to cover. I think it the best and most helpful bit of literature for me personally—as the mother of little folks—that I have ever had access to, and I could not help becoming enthused about the wonderful movement. I have loaned the books repeatedly and tried to share the good things with others.

I visit the schools which my children attend frequently, and I was very much surprised and pleased when the teachers decided to have a parent-teacher meeting and invited the parents of every child in the building. I was so worried when they

asked me to give a ten minute talk on "The Parents' Obligation to the School." When I looked for material on the subject I found much more than I could possibly use, and a splendid article on that very subject in the little magazine. The meeting was held yesterday afternoon, and there were fully 150 present, among them a number of the *fathers*. I did my best, and the others were kind enough to say that my talk was helpful. I am so in hopes that we may have some permanent movement in the schools that will be mutually helpful to both parent and teacher.

### IOWA

At a meeting in Cedar Rapids, Iowa, of the Southeastern Teachers' Association, Mrs. S. R. Miles, of Mason City, gave an address on the subject "Why we Need Parent-Teachers' Associations." There were over fourteen hundred teachers in attendance, and five of the different round tables had speakers on the same subject. A round table discussion was held after the address and many interesting and helpful suggestions were made. Mrs. Miles was urged to come at a later date and assist in the organization of clubs in the Cedar Rapids schools.

The Education Committee outlines for its work:

1. A study of our school laws, especially the features that will be before the legislature for discussion and adoption.
2. Interest clubs to urge their adoption.
3. Study truancy laws, and determine whether the laxity of enforcement is due to the truant officer or public opinion.
4. Circulation of loan papers.
5. Interest churches to assist in establishing mothers' clubs.
6. Endeavor to instruct mothers and fathers on sex hygiene.

### LOUISIANA

There are sixty Mothers' Clubs and Parent-Teacher Associations in the city of New Orleans alone which have joined forces with the Congress. Mrs. A. Baumgartner, who so ably led the women of New Orleans in entertainment of the National Congress of Mothers, has been reelected president of the New Orleans Associations.

Mrs. S. S. Hunter, of Shreveport, state treasurer, gave a farewell luncheon to Mrs. De Garmo before her departure from Louisiana for St. Louis, where she now resides. The work done in Louisiana under her leadership was reviewed. As president of the Mothers' Union, there was the famous year book, which became a guide book for all mothers' clubs throughout the United States. Industrial training was put in the public schools, the teacher engaged and her salary, \$75 per month, was pro-

cured by the Mothers' Union. Machines were put in the public schools that year for the benefit of the girls studying domestic science. A fine lecture course was provided.

The Juvenile Court law was drafted by Hon. E. H. Randolph, with the aid of Mrs. Frederic Schoff, who was called south by Mrs. De Garmo for that purpose. Last, but not least, the Shreveport Training School for Helpless Dependent Little Girls was established. The good roads and school-improvement movement was also launched under her leadership. There is not space for all the heartfelt words spoken, but it was the consensus of all that Mrs. De Garmo's influence and association had broadened their lives.

### MASSACHUSETTS

Mrs. Walter Leroy Smith, who is organizing mothers' and parents' associations in Massachusetts, has met with such a cordial response to her efforts that she has engagements to visit thirty towns with the understanding that they are ready to form parents' associations. The work has opened up far beyond her expectations, and the ambition is already expressed that Massachusetts shall head the list in interest and numbers.

### NEW YORK

The Albany Mothers' Club gave a large reception to Mrs. David O. Mears, who for seven years was president of the New York Congress of Mothers.

Rev. David O. Mears has recently resigned his pastorate of the Presbyterian Church in Albany, and will devote his time to literary work and travel. The warm affection felt for both Dr. and Mrs. Mears has been evidenced by the sorrow over their departure from a city which is richer and better because of their work. All the mothers' clubs of Albany were guests at the reception tendered by the Albany Mothers' Club, who also graciously extended an invitation to national officers to attend.

A new Children's Court Building is to be erected in New York at Eleventh street and Third avenue. It is to cost \$150,000. Since the establishment of the Children's Court, 52,226 children have been brought before it. Only 11,181 were committed to institutions.

It is claimed that the police were instigated to round up large numbers of children whose offenses were so trivial that they should not have been arrested.

The abuse of the Juvenile Court is an injustice to children. It is for consideration of cases that require its jurisdiction, but no friend of children would cause their arrest for slight causes.



## RHODE ISLAND

The Rhode Island Congress of Mothers held an interesting open meeting in the Technical High School in December.

The two school glee clubs, one of boys, the other of girls, added much to the enjoyment of the meeting.

Dr. Charles V. Chapin, of the Board of Health, in his address said:

"The death rate among the infants is due to lack of knowledge on the part of the mothers. They do not understand the caring and feeding of their babies. They are also unable, in many instances, to get pure milk.

"Between now and next Christmas there will be 6,000 babies born in Providence.

Of these, 800 or 900 will die unless an effort is made to save them.

"Our death rate was lower this year than ever before, thanks to the work done by the mothers' clubs last spring. What we want to do is to enlarge this work next year. We want more summer camps. And, most of all, we want a permanent place where we can have a dispensary and school for mothers, where we can have a physician every day. It will cost money, it is true, but it is a good thing to keep in mind."

Dr. Ellen A. Stone read a paper on the consultations for infants that have been established in most European cities, and the boys' glee club brought the programme to a close with a song.

## Americans in Mexico Form Branch of National Congress of Mothers

The Mexico City branch of the National Congress of Mothers has a membership of fifty-five intelligent, energetic and progressive women. This organization has formulated plans for educational, sanitary and physical improvements for which future generations will rise up and call them blessed. Not content with mediocre conditions, they insist upon their right to have the very best that money and ingenuity can provide in the way of training and educational environment for the children, and they are perfecting their plans to that end.

They propose, first of all, to have a modern school building.

The building now used by the American school is an old residence, which has neither room, ventilation nor arrangement commensurate with the existing needs. The principal of the school, Professor Wilbur S. Lynch, is a talented and highly efficient educator, and the Mothers' Congress is determined to provide equipment that will enable him to accomplish his work to the best possible advantage.

Their plans include the inauguration of a department of arts and crafts; manual

training; model playgrounds, and, in fact, to make of the school one thoroughly modern in every respect. One very important detail will be the establishment of a department for the training of American girls in domestic science. Too much credit cannot be given to Mrs. E. Dean Fuller for the success of the Mothers' Congress. Her keen intelligence, magnetism and energy are apparent to all who meet her, and she has used her talents unsparingly in the interests of this movement to which she is intensely devoted, and her election to the office of president of the congress was a fitting tribute to her devotion.

Her efforts have been supplemented by Mrs. John Merrill, first vice president; Mrs. Wm. A. Parker, second vice president; and Mrs. Wood, secretary.

Mrs. López, president of the Mexican branch of the congress, has also joined in this movement, and her influence and ability have been felt and valued. The motto of the Mexico City branch of the National Congress of Mothers is: "Do the thing most needed," and its significance is being exemplified on every hand. By their works shall they be known.

No true noble life can be said to have been lived in vain. Defeated and beaten though it may seem to have been, there has gone out from it an influence for the better, that has helped in some degree to lighten the great heartache and bitterness of the world. Truth, goodness and self-sacrifice are never beaten; no, not by death itself. The example and influence of such things is deathless, and lives after the individual is gone, flowing on forever in the broad life of humanity.

J. W. BALCH.



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## AIMS AND PURPOSES OF NATIONAL CONGRESS OF MOTHERS

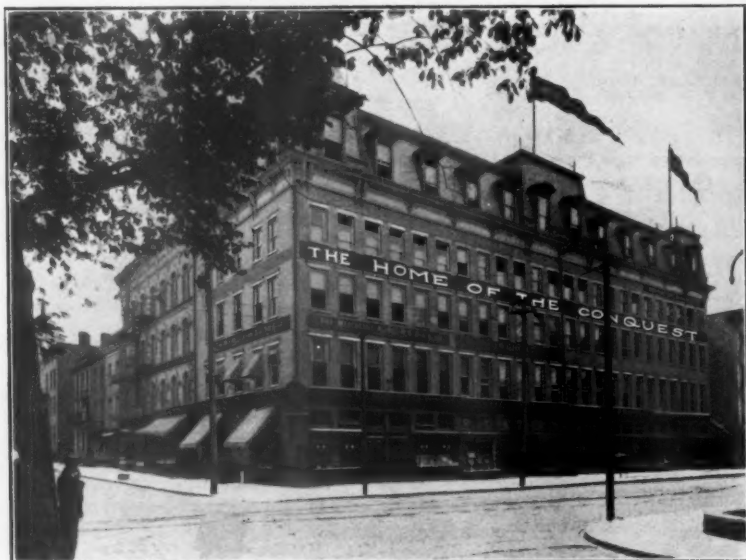
To raise the standards of home life. To develop wiser, better-trained parenthood.  
To give young people, ignorant of the proper care and training of children, opportunities to learn this, that they may better perform the duties of parenthood.  
To bring into closer relations the home and the school, that parent and teacher may cooperate intelligently in the education of the child.  
To surround the childhood of the whole world with that loving, wise care in the impressionable years of life, that will develop good citizens, instead of lawbreakers and criminals.  
To use systematic, earnest effort to this end, through the formation of Mothers' Clubs in every Public School and elsewhere; the establishment of Kindergartens, and laws which will adequately care for neglected and dependent children, in the firm belief that united concerted work for little children will pay better than any other philanthropic work that can be done.  
To carry the mother-love and mother-thought into all that concerns or touches childhood in Home, School, Church, State or Legislation.  
To interest men and women to cooperate in the work for purer, truer homes, in the belief that to accomplish the best results, men and women must work together.  
To secure such legislation as will ensure that children of tender years may not be tried in ordinary courts, but that each town shall establish juvenile courts and special officers, whose business it shall be to look out for that care which will rescue, instead of confirm, the child in evil ways.  
To work for such probationary care in individual homes rather than institutions.  
To rouse the whole community to a sense of its duty and responsibility to the blameless, dependent and neglected children, because there is no philanthropy which will so speedily reduce our taxes, reduce our prison expenses, reduce the expense of institutions for correction and reform.  
The work of the Congress is civic work in its broadest and highest sense, and every man or woman who is interested in the aims of the Congress is cordially invited to become a member and aid in the organized effort for a higher, nobler national life, which can only be attained through the individual homes.

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